/124 cont./

123 283 241 [372] [251] and showed me how the raw cotton, merely cleaned of seeds, is twisted into thread with the spindle. The cotton plants stand between the huts everywhere; beside them grows mamona /castor oil plant/, whose oil serves us for wretched illumination in the evening, and peppers. Mats are spread out on racks in order to dry the mandioca farina.

The roça," the cultivated field, lies some distance away. The Bakaïrí plant mandioca, beans, rice, sweet potatoes, sugar, and deliver to the Fazenda Corrego fundo. Their rapadura was 272 excellent; the melada, a honey-sweet syrup, moved us to exclamations of admiration. The sugar cane is pressed between 249 two cylinders in the simplest way. (Cf. the vignette at the be-

342

Old-style hut.

[249] ginning of this chapter /see p. 2/).

We found Caetano's hut divided into three rooms: Caetano received us in the high, airy center room and shut the door, behind which little Luisa was doing housework. Felipe and Carlotta 354 Parecí lived in the corner room opposite. Three canga blocks 482 formed the hearth. Plaited back-baskets, which are carried by a forehead band and in which the women are said to carry up to six 412 arrobas. Graters to grate the mandioca: hard little spikes from 824 the rib of the buritĩ leaf are neatly set into the middle part of a narrow piece of wood almost a meter long.

/162 cont./

512 I did them an injustice; at half-past seven a procession of seven comes around the corner in the fastest quickstep, one behind the other, the tribal sorceress at their head, all loaded with
• [482] mandioca roots. The old woman is carrying a bundle of them loose on her head, and behind her runs a young woman with a heavy back-basket; is it her husband who is following her? Like-
[854] wise bent under the load of a basket he walks forward, on his left hip a straddling boy whom he clasps heedlessly, as though he had hurriedly picked him up from the ground.

592 We visit the house of the professor. In the moderately light
[352] room one at first distinguishes only a number of vertical and
[252] horizontal posts, brown hammocks; the old woman and a younger one are sitting on the floor most diligently scraping mandioca with a shell, the naked legs buried in the parings.

[353] Two families have divided up in the space; the conjugal chambers are characterized by the fact that two hammocks are fastened, one above the other, to the same post. In the center there is an empty circle, and round about, /163/ radially, the "individual rooms" divided off, not by partitions, but merely by
[354] the posts. The upper vault is blackened by smoke. Three or
[251] four stones form the simple hearth. The flour is put into huge
[252] pot vessels (up to 77 centimeters in diameter); the beijûs are
[323] roasted on flat, rimless bowls. The clay is blackish brown, the vessels are made by hand by the women.

352 We sit on small, low benches; they are rectangular, slightly concave, made out of dark-brown palm-wood, usually in octavo form, and not a decimeter high.

412 The stone axes, which are sticking in the wall (the longest
[353] 24 centimeters), all have the same shape: a thick wooden cylinder,
[135] offset at the bottom by a thinner handle. The stone is supposedly found farther downstream (1). /Illustration appears here./

1. Herr Prof. Arzruni of Aachen was kind enough to examine the material carefully and has identified it as diabase, a rock made up of augite, plagioclase, mica, chlorite, and

/171 cont./

534 171 1. (cont.)
so that it rattles. They rattle with it when they sing and dance, and call it tammaraka." The soothsayer lets the rattle speak "and just a word so that one cannot really perceive whether the rattle is doing it or whether he is doing it. And the other people think that the rattle is doing it... but when I saw the fraud, I went out of the hut; I thought, what a poor, deluded people that is."

361 The aldea was otherwise similar to the first in everything. All around puva racks, cotton, spear grass, fruta de lobo, and 162 nearby a brook running over white sand. We counted 18 men, 17 women, 7 children; it is possible, however, that one or another has been counted twice; again the small number of children is very striking. Toward evening we returned to the river; I had done some good bartering.

122 18 Aug, φ 12° 59'.9, λ 7'.7, km. 22.10, total 164.42.
[132] 7:30 A.M.: dry. 14.0, water 22.7.
5:35 P.M.: I 742.8, II 733.4, dry. 25.0.

From the wool /Wolle," wool, down, hair, cotton"/ obtained in the village fish lines were twisted. During the night [136] five pirararas /see the glossary, p. 172/ and nine piranhas were caught. The former has the bad habit, when it is hauled on land, of emitting a farewell sound, which is audible far and wide, with the part that leaves the water last. It tastes fatty; the broth is somewhat strong; it is also supposed to produce ulcers. -- The [482] professor went home again; besides arrow, bow, and the treasured mirror, he carried his hammock on his back in a net held by a forehead band: this is the way the Bakaïrí goes traveling. -- A young, handsome chap accompanies us to the next village. He [291] wears a red-black flannel shirt and around his head a green cloth with the Brazilian coat of arms. At the campsite he removes this clothing.

2: Steinen--40 E, D-5 (1884, 1887-1888) 1894 SP7 Bacairi SP7

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117
192
241

[284]

Plate VI

Luchu

Tumayaua

Bakaïrí

/74 cont./

226 and sought to drive the fish into them. It was an amusing sight: the girls extremely agile, the men less quick, fat Yapü in particular not at all in his element apparently, much laughing and splashing, in the air a few hovering dragonflies and humming bees without number, on the shore under the tree the busily commenting old Paleko, who leaned with his left hand on a stick and held pressed under his upper arm on the same side the very superfluous stone ax. The fish were called poniũ or poriũ, the jejú of the Brazilians.

● 482 [122] The bark canoe that I had ordered was ready on September 18; the stone ax had worked slowly, but very neatly. Four men carried the vessel to the river; on their shoulders they had placed rings plaited out of brown bast and with exactly the same appearance as those our market women wear on their heads.

123 [114] I had now been alone with the good Bakaïri for more than a week and I noticed that they were becoming somewhat impatient. They asked far too often when the "younger brothers" were coming. What I had carried with me in the way of valuables was long since in their possession anyway; even my améma ikúto ("figure of the lizard"), a reptile with glass scales and ruby-red eyes, which they had greedily attempted to get belonged to them.

But our good understanding remained the same up to the final hour. If it had been up to me, I would have preferred to [262] spend the entire rainy season with them, although I could not get [122] rid of a sourish taste in my throat from the eternal starchy food 157 and I was also suffering from digestive upsets. My first impressions about the peaceable and sympathetic character of my hosts needed no correction. The elders were wise and solicitous, the young people vigorous and agile, the women industrious and domestic, all of them well-meaning, a little vain, and, with the exception of a few mothers absorbed by their duties, always gay and talkative. All were honest. No one ever took anything of mine, lost things were often brought to me, anything that I had received in trade was always regarded as my property.

/91 cont./

133 [101] Tumayaua declared that he had heard them shout. It is probable that the fire glow which we had repeatedly noticed in the east, and which had been regularly observed in the evening at Independencia, came from them. Barely an hour later, the Kewayeli, about 12 meters wide, flowed in from the left. On both banks queimada and plantings.

484 From the second village Tumayaua had taken along as a companion Pakurali, a short, stocky old man who did not look as though he were a great sorcerer, and whom we, with a lack of respect, called the "cab driver." They did not have much [482] luggage with them and easily packed it into the mayakus, their [286] back-baskets for carrying loads. They had taken along on the journey, not cotton hammocks, but hammocks made of palm fiber, which are lighter and dry quickly if they become wet. /92/ The two made rapid progress, even though they were bent on fishing at every favorable spot. We had let the great sorcerer sniff a bottle of ammonia, which had horrified him no little. After that he could no longer be enticed to smell any of our things. If one of us calls from a corner that it stinks there, everybody runs over and sniffs.

103 To the Third Bakaïrí Village (Kuyaqualiéti).

361 The harbor at which we arrived at 4:45 lay at the end of a lateral inlet and would not have been found without a guide.

The next morning, 6 October, we departed at 7:00 for the village and reached it in three-quarters of an hour on the usual [532] winding forest-trail. On the way we saw a large human figure carved in tree bark, with three fingers on the hands and stump-like feet.

Harpia village, "kuyaquali-éti," also had only three houses and a flute-house, but was the liveliest of the three villages. 167 621 I counted 31 men and just about as many women and children. Some of the latter, however, had run into the woods. There 574 were probably about 100 souls in the village. The chief, Porisa, 622 was a small, friendly gentleman; he had had beijú baked at night.

/234 cont./

*171 501 with a shaft and crook-handle (cf. the illustration /see Fig. 29, p. 243/). Holding the crook-handle with one hand and the lower part of the shaft with the other, the Indian pushes the oar down rather vertically by his side and levers it forward with powerful pressure. Often the thrusts follow one another very rapidly, the oar is thrown high in the air and changes hands with lightning [502] speed. One of the rowers usually sits in front, the other in the rear; the one in the rear steers with his paddle, the one in front shoots at fish. The only place to sit is a low clamped-in piece of [415] branch. In the center lies a carrying basket, protected from the rain with leaves. Loam and resin play a great part; /235/ the [396] bark easily cracks, especially in the bent-in stern, and lets in *171 502 water. Thanks to their great skill as pilots, the Bakaïrí shoot even through the swell of the cataracts without danger; the rapids with a greater fall downstream in the region of the Yuruna, however, could not be surmounted with the low and fragile bark canoes -- a noteworthy obstacle against the shifting of our tribes toward the north. Perhaps no less difficult would be the beating of the waves on the broader stream, which every strong wind [396] brings. On the other hand, the bark canoes have the tremendous advantage of being made in the shortest time. For this reason even the people at the Fazenda S. Manoel were satisfied with a canoe furnished by the Bakaïrí, which cost only one day's work. ● [482] They are easy to carry out of the forest to the shore; bast rings protect the shoulders.

*171 484 Fishing is done just as much as possible during a trip, and similarly eating. Smoking and singing en route are unknown.

*171 226 Fishing implements. The shooting of fish with bow and arrow provides only a little booty, in terms of number. I have reported on the fences or palings with which the river was blocked off near the second Bakaïrí village, on the "chiqueiras," the barrier made with twigs that closes off the mouths of brooks or the arms of lagoons, on the stone circles that were laid out, often in great numbers, in the shallow river bed near rapids, and where the fish entered from above through a narrow opening and, driven downstream, were caught in nets at the opposite exit, and, finally,

/237/

*171 251 252 is covered with more small sticks, so that a triangular horizontal grill is formed. The fish are opened with a longitudinal slash along the middle line and a crosswise cut on the side; the flap is opened, the entrails removed, and the fish are placed on the roasting rack.

*171 285 [824] Plaiting. The material was furnished by the bakayuva, buriti, akurí, and carandasinha palms, bamboo cane, and Maranta stalks, which were split, the climbing palm urumbamba (Desmoncus), and the indispensable vines. The men [462] were the ones who plaited. They used both feet to help out, one foot holding the transverse stalks, the other the longitudinal ones. The basket plaiting was not on a high level. There were little standing and hanging baskets, closely plaited and wide-meshed, in • [482] → which odds and ends were stored, fish carried, and the like, but there was no advance beyond the generally familiar forms. Some [531] variety was achieved by plaiting in black-colored strips. The Mehinakú and Auetö had larger, rectangular, trough-like standing baskets, which were characterized by a neat appearance, were also decorated with tassels at the corners, and were used to store gourds and the like. The Mehinakú called these baskets mayáku, a word which the

Fig. 31.
Carrying basket. (1/7 nat. size /as shown in the original illustration/.)

/237 cont./

*171 285 [482] Bakaïrí used for the very differently constructed carrying basket. The accompanying illustration /see Fig. 31, p. 247/ shows the three-walled carrying basket used by all tribes, the "mayáku" of the Bakaïrí, while the manner in which it is carried, hanging from the head with a bast loop, may be seen in the picture of Tumayaua, Plate 6 /see p. 40/. The contents were covered with leaves, which are also used to line the inside; then the side walls were bound together as tightly as possible. Small back-baskets were even hung on children.

The storage baskets for the mandioca flour should also be mentioned. While the lower tribes had clumsy supply baskets, resembling the back-baskets in form, those of the Bakaïrí (oádu) were the product of careful work. Five or six thin poles as tall as a man were put together with a couple of cross-rings of vines to form a circular framework supported in some way, this was lined with Heliconia leaves, several of which were strung over one another with thread, spread out, and on the outside wound in horizontal circular turns with reddish pindahyba bast from bottom to top, with the bast knotted continuously from piece to piece. While this type of basket was therefore unplaited, there were others with an open, hexagonal /238/ mesh plaiting, which were likewise lined with leaves. The baskets were hung by strips of embira.

[372] [352] [252] The plaiting of mats did not play an important role. Small fan-shaped or square mats for fanning the fire were very pretty. Larger mats for sleeping were lacking, since hammocks were used. Mats were used in the preparation of flour, first of all drying mats plaited out of palm leaves, and then sieve-mats consisting of four-edged small reed rods knotted together with cross-threads for sifting and pressing out the roots grated on the grating boards studded with palm spines. Similar rod mats served as cases for storing feather ornaments. The feathers were placed in them as in a file folder; the mat was then held stiff by means of three clamps, one each on the top, on the bottom, and in the middle, made by bending split reed stalks together and, with the cut side lying against them, stretching them across transversally and tying the projecting ends together at the right.

wooden benches, and dishes and cups made from gourds.

As the Bacairí were extensive travelers and depended upon fish for a considerable part of their food supply, canoes were an important part of their equipment. The Bacairí canoe (*pépi*) was made from the bark of the jatobá tree. The tough, heavy bark was first stripped from one-half of the tree. Small fires were then lighted on the inside of the bark trough to make it curl. Braces were placed at intervals along the entire length, the bow was tapered, and the stern was squared off by forcing the bark upward at one end. Bacairí canoes varied in size, the larger ones being able to carry as many as 8 men. Canoes of jatobá bark are used by the Bacairí today and are the predominant type among the Indians of the Upper Xingú. The Bacairí also made large tubs out of jatobá bark which were used as settling vessels for manioc juice. The juice of the manioc contains a fine powder or starch which settles on the bottom of the vessel, to be gathered after the liquid is poured off. For gardening, the Bacairí formerly used a digging stick made of hardwood. For hunting, they used a bow (*túka*), round or slightly oval in cross section and from 2 to 2½ meters in length, made from a yellow or reddish wood which was first matured by burying it in mud. The bowstring was made from the fibers of imbauba bark. Arrows (*piréu*) were made from cane with hardwood or bone points. Hunting arrows had two feathers, but arrows used for shooting fish had serrated wooden points and no feathers. The cutting tools of the Bacairí consisted of knives made from bamboo, stone, bones, and shell. Transportation was by canoe, or if over land, goods were carried in a wicker basket supported on the back by a tump line.

ORNAMENTS

While living on the banks of the Kuliseu River, the Bacairí, in common with the other Upper Xingú River tribes, did not use clothing. Men sometimes wore a narrow cotton band (*onegín*) around the waist, with a few tassels hanging in front. Women, after puberty, wore the ululrí. Men wore their hair cut short. Women wore their hair long at the back but cut straight across over the forehead. Hair was cut with a knife made by setting sharp fish teeth into a wooden stick,